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B. Glossary of Hawaiian gods, demigods, family gods, and a few heroes

(Nā akua, nā kupua, nā ʻaumākua, a me kekahi mau meʻe)
He lau ke akua, he mano, he kini,
the gods are 400, 4,000, 40,000.

The basis for inclusion in this highly restricted list is explained in the Preface.

A

ʻAiʻai. A god of fishermen and son of Kū-ʻula-kai and Hina-puku-iʻa. He traveled about the islands establishing fishing stations *(koʻa)* and altars *(kūʻula). Lit.*, eat food.

ʻAi-kanaka. 1. An older cousin of Ka-welo; on becoming chief of Kauai he banished Ka-welo's parents, thus provoking an invasion. See *Ka-welo.* 2. An Oahu chief who sent men to fetch the beautiful wife of Hale-mano, causing the couple to flee the island. 3. A Maui chief who married Hina-hānai-a-ka-malama. Hina wearied of disposing of her children's excrement and lept into the moon. Her husband, trying to stop her, caught her leg. She hangs in the moon today. (HM 241–242.) *Lit.*, man-eating.

ʻAi-lāʻau. Fire god before the arrival of Pele. *Lit.*, wood eater.

ʻAi-wohi-kupua. The Kauai hero who vainly wooed Lāʻie-i-kaʻwai at the legendary land of Pali-uli on Hawaii. (Beckwith, 1919; see *Poliʻahu.*) *Lit.*, semidivine chiefly ruler.

ʻAu-kele-nui-a-Iku. This is "said . . . to be one of the most noted of all Hawaiian stories" (HM 490) but bears strong resemblance to the Biblical Joseph. The hero was the eleventh and favorite son of Iku, chief of the mythical land Kuai-helani. The brothers were jealous. He defeated them in wrestling, and they threw him into a pit belonging to Ka-moʻo-ʻī-nanea (the great relaxed supernatural), a man-eating ancestral female *moʻo* also known as Moʻo-i-nanea. She gave ʻAu-kele magic objects and powers, and he secured Pele's older sister Nā-maka-o-Kahaʻi as wife. He overcame guards, dangerous food, and a giant bird (Halulu) and went to the underworld for the water of life and to the sun, moon, and stars. Other names are Kanaka-o-kai (man of sea) or Kanaka-ʻau-kai (man traveling [on the] sea); he had a shark form and appeared in dreams wearing a red malo. *Lit.*, great traveling swimmer son of Iku.

H

Haʻi. Short for *Haʻina-kolo.*

Haʻina-kolo. 1. A forest-dwelling goddess of tapa makers and bird catchers, sometimes referred to in chants as Haʻi-wahine or Haʻi. 2. A legendary woman who had many adventures. She was deserted by her husband and ran away crazed at Wai-piʻo, Hawaii. (HM 506–510.) *Lit.*, grumbling answer.

Hākau. See *ʻUmi.*

Hale-lehua. A sea goddess who lived in the depths of ʻIeʻie Waena Channel between Oahu and Kauai. She also lived inland on Kauai. *Lit.*, *lehua* blossom house.

Hale-mano. A romantic Oahu anti-hero who wooed, sometimes with success, the beautiful but fickle Puna princess, Kama-lālā-walu. The account of the *kilu* (quoits) match contains some of the most beautiful of Hawaiian poetry. At the end of the tale the lovers apparently tire of one another. (For. Sel. 250–293.) See *ʻAi-kanaka, 2. Lit.*, many houses.

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Hā-loa. A son of Wākea, the first man, by his own daughter, Ho'oho-ku-ka-lani. The oldest son was Hā-loa-naka-lau-kapalili (long stalk quaking trembling leaf); the youngest, Hā-loa, was born a shapeless mass and buried beside Wākea's house. At this spot grew a taro. A food calabash became a symbol of Hā-loa; open calabashes were ill omens if new ventures were to be undertaken, hence one did not discuss business while eating from an open poi bowl. In Ka-lā-kaua's crown was a representation of a taro leaf—a symbol of this ancestor. Another meaning of Hā-loa is "long breath," meaning long life. The name chant for Ka-welo contains the line *Nā maka o Hā-loa i luna* (For. Sel. 39), the eyes of Hā-loa above [a testimony to the antiquity of Ka-welo's ancestry]. Emerson (Malo 244) calls Hā-loa "the progenitor of all the peoples of the earth." Taro is a symbol of Hā-loa, and of the kind of taro called *lau-loa.*

Halulu-i-ke-kihi-o-ka-moku. A bird god said to have been born from the shoulder of his mother, Haumea. In some stories, Halulu is a man-eating bird slain by 'Au-kele (HM 492). Heiaus at Puna, Hawaii, and at Kaunolū, Lanai, were named Halulu; the man-devouring nature of the bird may refer on Lanai to human sacrifices (HM 496). *Lit.,* Halulu in the corner of the island.

Halulu-ko'ako'a. A god with a wind form living in the low spreading rainbow *(uakoko).* He made the winds roar. *Lit.,* coral roaring.

Hānai-a-ka-malama. A benevolent goddess. Persons born with her taboo could not be exposed to direct sunlight (Emerson in PH 138). According to Emerson (Malo 227), she was the wife of Hakalani-leo and the mother of Kana, the stretching *kupua.* The site of Queen Emma's home in upper Nu'u-anu was perhaps named for her. *Lit.,* foster child of the moon.

Hana-kahi. An ancient Hilo chief, a symbol of the Hilo district (see the Dictionary). *Noho i ka la'i loa o Hana-kahi* (UL 60), living in the great peace of Hana-kahi. *Lit.,* single task.

Haulani. Daughter of Hina, sister of Haunu'u and Kama-pua'a; plant goddess of Kama-pua'a. (HM 207.) *Lit.,* royal ruler.

Ha'u-lili. A Kauai god of speech. Probably *lit.,* trilling chatter.

Haumakapu'u. A god who watched over fish ponds. (Malo 82.) *Lit.,* lord /with/ bulging eyes.

Haumea. An earth-mother goddess equated with Papa, La'ila'i, and Kāmeha'ikana, the "great source of female fertility" (HM 185) who bore children in successive generations. She is also called "[Haumea] . . . of mysterious forms, Haumea of eightfold forms, Haumea of four-hundred-thousand-fold forms . . ." (KL 232). She married Wākea and later married Hā-loa, her husband's son by his own daughter Ho'ohoku-ka-lani. Haumea had many other husbands. She is considered the mother of Pele and of Pele's many siblings who were born from her mouth or armpits. She presided over childbirth. Beckwith has summarized the many tales about her (HM 276–290). See *Ka-ulu; Puna-'ai-koa'e; Kāmeha'ikana. Lit.,* red ruler.

Haunu'u. Daughter of Hina, sister of Haulani and Kamapua'a; plant goddess of Kama-pua'a. (HM 207.) *Lit.,* elevated ruler.

Hauwahine. A beneficent *mo'o* goddess living in Ka-wai-nui and Ka-'ele-pulu ponds, Kai-lua, Oahu. She "slept on *'uki'uki* leaves" *(moe i ka lau o ka 'uki'uki)* and yellowed their leaves. She brought an abundance of fish, punished the pond owners if they oppressed the poor, and warded off sickness (HM 126). *Lit.,* female ruler.

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Hina-ʻea. Goddess of sunrise and sunset, a healer (especially of *ʻea*, children's thrush disease), and an expert tapa maker with tapa stamps. She sometimes took the form of *lele* bananas.

Hina-hānai-a-ka-malama. See *Hina-i-ka-malama.*

Hina-hele. See *Hina-puku-ʻai.*

Hina-i-ka-malama. Vague accounts (HM 214) mention this goddess as being born in the undersea land Kahiki-honua-kele (wet land Kahiki), and as floating on the sea and becoming a gourd bailer—Hina-i-ke-kā (Hina in the bailer) (KL 235). In some stories she makes tapa in the moon (HM 220). She was also called Hina-hānai-a-ka-malama (Hina foster-child of the moon), the name of Queen Emma's home in Nuʻu-anu Valley, Honolulu. *Lit.*, Hina in the moon. See *ʻAi-kanaka, 3; Hema.*

Hina-i-ke-ahi. Daughter of Hina-ai-malama (HM 214), wife of Akalana, and mother of Māui (HM 227). *Lit.*, Hina in the fire.

Hina-(i)-ke-kā. Goddess of canoe bailers, sometimes called the sister of Hina who was the mother of Māui (HM 219), or equated with the mother of corals, Hina-ʻōpū-hala-koʻa. Most commonly she took the form of a gourd canoe bailer *(kā);* Wākea found her floating and took her into his canoe. *Lit.*, Hina (in) the bailer. See *Hina-i-ka-malama; Pīmoe.*

Hina-lau-limu-kala. Called the most beautiful of all the Hinas, this goddess lived on the sea bottom and was the goddess of *kahuna*s skilled in medicines from the sea. *Lit.*, Hina leaves of *limu-kala* seaweed.

Hina-ʻōpū-hala-koʻa. Goddess of corals and spiny creatures of the sea, appearing as a woman and as a coral reef. From her shells Māui made his famous hook for drawing the islands together. (HM 219.) *Lit.*, Hina stomach passing coral.

Hina-puku-ʻai. Goddess of food plants (HM 69), also known as Hina-hele, and sister of Hina-puku-iʻa. She assumed the form of Lea, and as an *ʻelepaio* flycatcher alighted on trees that canoe makers wanted to cut; if she pecked a tree, canoe makers knew that it was insect ridden and not suitable for a canoe. The spot where she landed on a felled tree was to be the prow; she then ran toward the stern. *Lit.*, Hina gathering vegetable food.

Hina-puku-iʻa. Goddess of fishermen, wife of Kū-ʻula-kai, mother of ʻAiʻai, and sister of Hina-puku-ʻai. *Lit.*, Hina gathering seafood.

Hōkeo. A god who assisted Lono in bringing the winds to Hawaii; he had a gourd *(hōkeo)* form.

Hono-a-lele. A god with a wind form associated with Makani-ke-oe in love sorcery; he created mad love and sleeplessness. *Lit.*, constant flying.

Hoʻohoku-i-ka-lani. The daughter of Wākea and Papa, the ancestors of the Hawaiians. Wākea instituted taboo nights so that he might sleep with Hoʻohoku. The root *-hoku* may be cognate with Tahitian *hotu*, to produce fruit; if so, the translation would be 'to bear fruit in the heavens'.

Hōpoe. A girl friend of Pele's little sister, Hiʻiaka-i-ka-poli-o-Pele. When Hiʻiaka left to fetch Pele's dream lover, Lohiʻau, from Kauai, she entrusted Hōpoe and her favorite *lehua* groves to Pele. Pele became jealous of Hiʻiaka, burned the *lehua* groves, and changed Hōpoe into a balancing rock at Keaʻau, Puna, Hawaii (HM 181). The stone may still be there, and waves lapping against it suggest movement; hence Hōpoe, famous as a hula dancer, is mentioned in songs as *ka wahine hoʻolewa i ke kai,* the woman shaking hips in the sea. *Lit.*, fully developed, as a *lehua* flower. Other names are Hōpoe-lehua and Hōpoe-wahine.

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Huli-honua. Same as *Kumu-honua. Lit.*, land upsetting.

Hulu. 1. A supernatural bird who pecked a hole in Kalalea hill, Kawai-hau, Kauai, so that he might look through to Anahola on the other side. He could also change himself to man and *mo'o*. 2. An image wrapped in tapa *(akua kā'ai)* who assisted at childbirth. (Emerson in Malo 139.) *Lit.*, feather.

I

'Io-uli. A bird god. *Lit.*, dark hawk. (Emerson in Malo 186.)

'Iwa. The master thief who stole 'Umi's magic cowry squid lure and a sacred adze tied between the necks of two old ladies, and the loot of six other thieves. (For. Sel. 18-31.) Probably named for the frigate bird, noted for thievery.

K

Ka-'ahu-pāhau. Chiefess of the shark gods of Pu'u-loa (Pearl Harbor) who protected Oahu from sharks. She and her brother, Ka-hi'u-kā (the smiting tail) were born as humans; she was a red-head *('ehu)*. Later they were changed into sharks. On one occasion a girl who had snatched an *'ilima* lei from her attendant *(kahu)* was dragged under the water by sharks and drowned. Ka-'ahu-pāhau vowed that never again would sharks attack humans at Pu'u-loa. The 'Ewa people fed her and scraped barnacles off her back and her brother's. (HM 138–139.) In the famous song *Pūpū o 'Ewa,* Pearl Harbor is called a pathway for Ka-'ahu-pāhau *(he ala hele no Ka-'ahu-pāhau). Lit.*, the well-cared-for garment. See *Ka-'ehu-iki-manō-o-Pu'u-loa; Kū-hai-moana.*

Ka-'alae-nui-a-Hina. A sorcery god (Malo 82) or goddess (HM 115). *Lit.*, the great mudhen of Hina [Hina was the mother of Māui, who learned the art of fire-making from a mudhen; Emerson (Malo 103) says Hina herself was the mudhen].

Ka-'ehu-iki-manō-o-Pu'u-loa. A shark god of Puna, Hawaii, born of humans at Pānau, Puna. He was named for the red head *('ehu)* of Ka-'ahu-pāhau, chiefess of Pearl Harbor shark gods. He was reared on kava mixed with mother's milk. *Lit.*, the little shark red-head of Pearl Harbor.

Ka-ha'i. A hero who traveled to 'Upolu, Samoa, and brought back breadfruit to Haki-pu'u, Oahu (according to some versions) or to Pu'u-loa, Kohala, Hawaii (HM 97). He was born at 'Ī-ao, Maui. He went to Kahiki to find his father, Hema, who had lost his eyes (HM 248). See *Nā-maka-o-Kaha'i.*

Ka-hala-o-māpuana. The youngest and most important of the Maile sisters (HM 527.) *Lit.*, the pandanus of wafted fragrance. See *Maile.*

Ka-hala-o-Puna. A Mānoa beauty, the wife of Ka-uhi. In the legend gossips told Ka-uhi that she was unfaithful. He led her to a forest on Ka'ala mountain and slowly beat her to death and buried her under an *'ōhi'a* tree. Passers-by restored her to life. (HM 152–153.) In the story as told by Westervelt *(Old Honolulu,* pp. 128–130), her cruel lover, a Waikiki chief, killed her three times; each time she was resuscitated by an owl god, Pueo-ali'i. *Lit.*, the pandanus of Puna.

Ka-hi'u-kā. See *Ka-'ahu-pāhau.*

Ka-hō-āli'i. A god, said to be in the Pele family, sometimes associated with the underworld. During *makahiki* rituals for Kū, he was impersonated by a naked man, and was presented the eye of a human victim or of a bonito *(aku)* or *ulua* fish. *Lit.*, the chiefly companion.

Ka-holi-a-Kāne. A shark god of Kalani-'ōpu'u, a ruling chief of Hawaii at the time of Kamehameha. The shark lived in a cave at Puhi, Kauai. *Lit.*, the sprout of Kāne. He was

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also called Ka-hole-a-Kāne. See *Kua.*

Ka-huila-o-ka-lani. See *Kālai-pāhoa.*

Kaikapū. A cannibalistic *mo'o* who lived in a cave at Nīnole, Ka'ū, Hawaii; her pretty granddaughter led travelers to her cave, where she ate them raw (HM 264). In another account she lived at Puna-lu'u, Ka'ū, and was killed by Laka and his helpers (HM 263). In another story she was blind; 'Au-kele-nui-a-Iku restored her sight and she guided him to Kāne's water of life (HM 264). *Lit.*, hag.

Kai-palaoa. A boy expert in riddling and punning. (For. 4:574–595.) *Lit.*, whale sea.

Kākuhihewa. Perhaps Oahu's most famous chief, mentioned in numerous legends. Oahu is poetically called *O'ahu a Kākuhihewa* (Oahu belonging to Kāhuhihewa). He supplied Ka-welo with a canoe as he prepared to invade Kauai (For. Sel. 62–63).

Kālai-pāhoa. Sorcery god represented by images made of the wood of three trees at Mauna-loa, Molokai. The trees, believed poisonous, were the *nīoi,* entered by the god Kāne-i-kaulana-'ula (Kāne at red resting place); the *a'e,* entered by Ka-huila-o-ka-lani (the lightnings of the heavens), believed by some to be a brother of Pele; and the *'ohe* tree, entered by the goddess Kapo. The first image of *nīoi* wood was carved by a Molokai man grateful for a gambling victory. (HM 111.) Chips from these trees were used in sorcery. The *uila* tree was also considered poisonous. Only the god Ma'i-ola could render such sorcery harmless. A Kālai-pāhoa image is on display at the Bishop Museum (Buck, Figures 297, 298). *Lit.*, dagger carving.

Ka-lama-i-nu'u. See *Puna-'ai-koa'e.*

Ka-maka-nui-'aha'ilono. A god who introduced the art of healing and who once lived at Kukui-haele, Hawaii. He possessed Lono-pūhā, causing his foot to swell, and then taught him to cure such wounds. (HM 119.) *Lit.*, the great eye messenger.

Kama-lālā-walu. 1. A Maui chief who sent his son to spy on Hawaii. The latter reported the island undefended. Kama-lālā-walu invaded with an enormous army, found many people (see *lē'ī* in the Dictionary) and, as a result of a series of stupid actions, was annihilated with his forces by the Hawaii chief, Lono-i-ka-makahiki. 2. The Puna princess wooed by Hale-mano. *Lit.*, child [with] eight [family] lines.

Kama-pua'a. The pig demigod whose rootings created valleys and springs. He leaned against the cliffs at Ka-liu-wa'a, Oahu (where a troughlike depression is still visible) to allow his family to climb up his body and escape Chief 'Olopana. He had many affairs and is a symbol of lechery. He exchanged ribald taunts with Pele and then called on his plant forms—*olomea, hala* (pandanus), *'uha-loa, 'āma'uma'u* (ferns)—to block her advancing fires, which they did (For. Sel. 228–229). He finally mated with Pele, taking for himself Hilo, Hāmākua, and Kohala, and allotting Ka'ū, Puna, and Kona to Pele. When he fought the dog Kū-ilio-loa he called on his *kukui, 'uha-loa,* and *'āma'uma'u* forms to hold the dog's mouth open; he then multiplied himself into many pigs and entered the mouth to kill the dog (For. Sel. 214–215). Other forms included a handsome man, *kūkae-pua'a* grass, clouds, the *humuhumu-nukunuku-a-'pua'a* fish, and the god Lono. *Lit.*, hog man. See *Makalii; 'Olopana.*

Ka-maunu-a-Niho. See *Hina, 2. Lit.*, the bait of Tooth.

Kāmeha'ikana. Variant name for Haumea, as when associated with breadfruit trees. For meaning, see *Kāmeha'ikana* in the Dictionary.

Ka-moho-ali'i. Pele's older and favorite brother, the "most celebrated of . . . ancestral shark gods" (HM 129), who accompanied Pele

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from Kahiki to Hawaii. He had a human form as well as shark and *hilu* fish forms. *Lit.*, the royal selected one.

Kana. The stretching demigod born as a rope on Maui. He could stretch from Molokai to Hawaii and wade in the deep sea. His exploits explain gashes, ledges, and footprints on the islands. He restored the sun and, with his brother Nīheu, rescued his mother, Hina, who had been stolen (not, perhaps, against her will) by a Molokai chief. (HM 464–477; Emerson in Malo 227–229.) Emerson calls him a god of jugglers (Malo 227).

Kanaloa. One of the four great gods. His name was not coupled with innumerable epithets, as were the names of the others. His companion and leader was Kāne. They were renowned as kava drinkers, and they found water in many places. Three days of the lunar month were sacred to Kanaloa—the twenty-fourth *(Kāloa-kū-kahi)*, the twenty-fifth *(Kāloa-kū-lua)*, and the twenty-sixth *(Kāloa-kū-pau)*. Some considered him a god of the sea, and in Christian times he was equated with Satan. Emerson (Malo 111) gives a healing prayer to him as god of squids (he had this form, as well as that of the *ʻalaʻala-pū-loa* weed).

Kāne. The "leading god among the great gods" (HM 42); a god of creation and the ancestor of chiefs and commoners; a god of sunlight, fresh water, and forests (Thrum, p. 82) to whom no human sacrifices were made. In prayers to Kāne (HM 53–55) his name is followed by more than seventy epithets. Kanaloa was his constant companion, but Kāne's name always preceded. Twelve sacred paradisic islands lay off the Hawaiian group "within easy reach," visible on the distant horizon at sunrise and sunset. One is Kāne-hūnā-moku (Kāne hidden island) where Kāne and Kanaloa lived. (HM 67.) The twenty-seventh night of the lunar month was sacred to Kāne. See UL 257–259 for a famous chant to Kāne. *Lit.*, male.

Kāne-ʻāpua. A trickster *kupua* described variously as a brother of Pele, as a bird brother of Nā-maka-o-Kahaʻi, as a younger shark brother of Kāne and Kanaloa, and as a fish god of Kaunolū, Lanai (HM 452), where a nearby islet is named for him. He angered Kāne and Kanaloa by urinating in their water, and they flew away as birds. Wahanui (great mouth), a voyager bound for Kahiki, passed Kaunolū Point and Kāne-ʻāpua hailed him. Wahanui replied that his canoe was full, but when Kāne raised a storm, he took Kāne-ʻāpua aboard. Kāne-ʻapua quieted two *kupua* hills, Pali-uli (dark cliff) and Pali-kea (white cliff), that clashed together destroying canoes, and he performed many other feats. (HM 448–449.) On the journey of the Pele family from Kahiki, Pele's brother Ka-moho-aliʻi abandoned Kāne-ʻāpua on Nihoa Island. Later Pele longed for him and Ka-moho-aliʻi steered back to rescue him. (PH x–xi.) *Lit.*, Kāne fish trap.

Kāne-hekili. God of thunder. (HM 48.) *Lit.*, thunder Kāne.

Kāne-hoa-lani. A god who "ruled over the heavens" (Malo 83), a father or ancestor of Pele; she chanted her love for him as she prepared to leave Oahu on her migration (PH xiii). A mountain behind Kua-loa, Oahu, is named for him. His female companion was said to be Ka-papa Islet nearby. *Lit.*, Kāne royal companion.

Kāne-hūnā-moku. An *ʻaumakua* who carried away the bodies of his worshipers when they died. (HM 68.) Kāne and Kanaloa lived on a mythical paradisic island of the same name that was believed to be visible off Hāna, Maui, on certain days; some called it a beautiful floating cloud. *Lit.*, hidden island [of] Kāne.

Kāne-i-kaulana-ʻula. See *Kālaipāhoa.*

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Kāne-pūniu. A demigod who assumed the form of a coconut. *Lit.*, coconut-shell Kāne.

Ka-ʻōnohi-o-ka-lā. 1. A sky-dwelling god who conducted the souls of dead chiefs. See *Kū-waha-ilo.* 2. A supernatural being who lived in the eyeball of the sun *(ka ʻōnohi o ka lā).* He was taken to Pali-uli as a prospective husband for Lāʻie-i-ka-wai. They went to the sun to live, but on a later journey to the earth he was unfaithful, and Lāʻie banished him to become the first wandering spirit or ghost *(lapu).* (HM 527–528.)

Kapo-ʻula-kīnaʻu. More commonly known as Kapo, this unusual goddess was a sister of Pele and daughter of Haumea. She had a dual nature—as a benevolent hula goddess identified with Laka, and as a fierce goddess of sorcery. At Mauna-loa, Molokai, she entered an *ʻohe* tree and poisoned it (see *Kālai-pāhoa*). She saved Pele from being raped by Kama-puaʻa by sending her flying vagina *(kohe lele)* as a lure. Kama followed this to Koko Head, Oahu, where it left an imprint. Later Kapo hid it in Ka-lihi Valley. (HM 187, 212–213.) Kapo was also called Kapo-kohe-lele. As a hula goddess, one of her forms was the *hala-pepe* tree, branches of which were therefore placed on hula altars. *Lit.*, Kapo red dotted with dark.

Kapuaʻi-ʻaiā. See *Makani-ke-oe.*

Ka-pū-o-alakaʻi. A forest goddess who presided over the lines *(pū)* by which new canoes were guided *(alakaʻi)* as they were pulled from the mountains to the sea. (Emerson in Malo 133; HM 16.)

Ka-uhi. 1. A demigod who was chained to a cliff near Kahana, Oahu, by Pele. He asked Hiʻiaka to free him, but when she regretfully refused he tried to tear himself loose and rose to a crouching position. Today he is called Crouching Lion, as his figure suggests that of a lion. His full name was Ka-uhi-ʻīmaka-o-ka-lani (the observant cover of the heavens). (PH, chapter 20.) 2. The murderous husband of Ka-hala-o-Puna.

Ka-ulu. A trickster demigod born as a rope. In human form with his strong hands he created surf by breaking the waves; he created small dogs by breaking Kū-ʻilio-loa (Kū long dog) into pieces. He made the sea salty by draining it and spitting it out. Makaliʻi gave him his nets and he entangled and killed Haumea. (HM 436–437.) He defeated Lono-ka-ʻeho and gained control of Koʻolau, Oahu (For. 5:370–371). *Lit.*, the inspired one.

Ka-welo. A hero born at Hanamā-ʻulu, Kauai, who killed ʻAi-kanaka's warriors and finally drove ʻAi-kanaka into exile. (ʻAi-kanaka was a Kauai chief who had mistreated Ka-welo's parents.) This is one of the most richly detailed of Hawaiian legends. *Lit.*, the family trait. Ka-welo's full name was Ka-welo-lei-mākua (Kawelo beloved of parents).

Ka-welo-mahamaha-iʻa. An older brother of Ka-welo who was turned to a shark and was worshiped. *Lit.*, Ka-welo [with] fish gills.

Kāwelu. The daughter of ʻOlopana and wife of Hiku-i-ka-nahele. She was named for a grass. See *Milu.*

Ke-aliʻi-kau-o-Kaʻū. A shark god who protected the Kaʻū people from sharks. He was a cousin of Pele and the son of Kua. He had an affair with a young human of Wai-ka-puna, Kaʻū, and she gave birth to a beneficent green shark (HM 132–133). *Lit.*, the placed chief of Kaʻū.

Ke-ao-melemele. A daughter of Kū and Hina born as a blood clot from the crown of Hina's head. She was raised at the mythical land Keʻalohi-lani (the heavenly glow) by Moʻo-i-nanea, the chiefess of all *moʻo.* She was guarded by horizon clouds *(ʻōpua).* She finally married her brother, Kau-ma-ʻili-ʻula (placed at red skin). She visited all the

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islands and excelled in chanting, hula, and surfing. Finally she and her husband returned to Ke-ʻalohi-lani, and thereafter she was worshiped by soothsayers and readers of omens. *Lit.*, the yellow cloud.

Keawe-ʻī-kekahi-aliʻi-o-ka-moku. One of the last great chiefs before Cook, a contemporary of Kū-aliʻi and grandfather of Ka-lani-ʻōpuʻu (the whale-tooth-pendant royal chief). He is probably the Keawe mentioned in the epithet *Hawaiʻi o Keawe*. *Lit.*, Keawe [of the] ʻĪ [family], a chief of the district.

Kiha-nui-lūlū-moku. The fierce lizard *moʻo* guardian of Pali-uli, a mythical paradise on Hawaii and home of the sacred princess Lāʻie-i-ka-wai. He often rested on the tops of *ʻōhiʻa* trees to observe the approach of enemies. *Lit.*, great island-shaking lizard.

Kiha-wahine. The "most famous" (HM 125) of *moʻo;* she was a Maui chiefess who at death became a *moʻo* and a goddess worshiped on Maui and Hawaii. She had dog, chicken, mullet, and spider forms. Kamehameha set up her image in a heiau. It was carried on *makahiki* tours and people prostrated themselves before her. The famous chief Piʻi-lani was descended from her, and his son, Kiha-a-Piʻi-lani, was named for her. *Lit.*, female lizard.

Kila. Son of Moʻikeha who went to Kahiki to fetch Moʻikeha's adopted son, Laʻa-mai-Kahiki (HM 355–356).

Kou. 1. An *ilāmuku* (executive officer) under Kākuhihewa of Oahu, after whom old Honolulu (Kou) was named. 2. A second wife of the hero Ka-welo. (For. Sel. 64-65.)

Kū. In some accounts, Kū and Hina were the first gods to reach Hawaii, and were followed next by Kāne and Kanaloa, and last by Lono (HM 11). Kū (upright) represented male generating power, and Hina (prostrate) was the expression of female fecundity and the power of growth. Kū also refers to the rising sun, and Hina to the setting sun; hence their realm includes the whole earth and the heavens and all generations of man born and unborn. (HM 12–13.) Many fictional characters are named Kū and Hina, with implication of high birth, and most of the few references to infanticide in the stories refer to Kū and Hina, possibly indicating that it occurred rarely and that the motive was racial purity. Dozens of epithets are associated with Kū. Various forms of Kū were appealed to for rain and growth, fishing, and sorcery, but he is best known as a god of war. When gathering medicine with their right hands, people prayed to Kū for success. The third, fourth, fifth, and sixth nights of the lunar month were sacred to Kū. He sometimes assumed the form of the *ʻōniʻa* tree or the *ʻio* hawk. *Lit.*, upright.

Kua. A shark god called the king shark of Kaʻū and the ancestor of numerous Kaʻū folk. (Handy and Pukui, pp. 35–36.) With Ka-holi-a-Kāne he raised a storm between Kauai and Oahu in order to prevent the marriage of their divine relative, Pele, and Lohiʻau, a mortal (PH 160–162). His full name may have been Kua-a-Wākea (Kua, son of Wākea).

Kū-ʻālana-wao. A god of the forest *(wao)* and of canoe makers. He was banished by Pele for attempting to protect Lohiʻau from Pele's fires (HM 176–177). *Lit.*, Kū [of the] upland offering.

Kū-aliʻi. One of the last great chiefs, a descendent of Līloa's wife Pineʻa, said to have subjugated first his own Oahu, and then the remainder of the Hawaiian Islands. He was succeeded by his son Pele-iō-Hōlani (Pele at Hōlani [a mythical realm]). Kamakau says he died in 1730 at the age of 175 (For. 4:432). In a 610-line chant he is praised as a mortal *(kanaka)*, a god *(akua)*, one who flies from heaven *(ulele . . . mai ka lani)*, and a foreigner *(ha-*

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ole) from Tahiti (For. 4:394–395). (For. 4:364–434.) *Lit.*, royal Kū.

Kū-a-Pāka'a. See *Pāka'a.*

Kū-hai-moana. A shark god, brother of Pele, who lived at Ka'ula Islet, where he was left when the Pele family migrated from Kahiki to Hawaii. He was said to be thirty fathoms long and to be the husband of Ka-'ahu-pāhau (HM 129). He was also called Kū-hei-moana. *Lit.*, Kū following ocean.

Kū-ho'one'e-nu'u. An Oahu war god similar to Kū-ke-olo'ewa. His image, set up at Pākākā heiau near the foot of the present Fort Street, was used by Kamehameha and was considered a symbol of Kū-nui-ākea. (HM 284.) *Lit.*, Kū mover of high places.

Ku'i-a-lua. The god of trainees in *lua* fighting; if training rules were broken the student might be maimed. After finishing training, the student ate the eyeball of a victim (HM 50). *Lit.*, lua fighting blows.

Kū-'īlio-loa. A giant man-dog. He was killed by Kama-pua'a (pig man), who stuffed his own weed bodies down the dog's throat and cut his way out (HM 202). The hero Ka-ulu tore him apart; therefore dogs are small today (HM 348). A girl fled down his throat and his tail was cut off; hence dogs have short tails (HM 500). *Lit.*, Kū long dog.

Kū-kā'ili-moku. The most famous of the Kū war images owned by Kamehameha, both wooden (Buck, Figure 308) and feather (Buck, Figure 318). Some are now in the Bishop Museum. They were believed to utter cries during battle (HM 28), and they were moved about to various heiaus. The original god was named Kā'ili and was inherited by 'Umi from his father, Līloa (For. Sel. 126–127). *Lit.*, Kū island-snatcher.

Kū-ka-ua-kahi. An important owl *'aumakua.* He saved a relative from drowning, and opened a jail door for another relative (*Ka Nupepa Kuokoa,* May 27, 1893). *Lit.*, Kū the first rain.

Kū-ka-'ō'ō. A farmers' god also known as Kū-ke-olowalu (Kū the many sounds). *Lit.*, Kū the digging stick.

Kū-ke-olo'ewa. A war god of Maui chiefs. His image was made from a supernatural tree, Ka-lau-o-ke-kahuli, which washed up on the shores of One-awa, Oahu. Although first used as a shelf *(olo'ewa)*, it was later made into an image with a red-feather helmet and clothed in tapa fringed with human hair. One such image, which was linked with sorcery, was kept by Kamehameha as a guide for the souls of the dead (Kamakau, see HM 110). It was also associated with healing and rain, and was considered a visible symbol of Kū-nui-ākea.

Kū-ke-olowalu. See *Kū-ka-'ō'ō.*

Kū-leo-nui. A *menehune* god. *Lit.*, loud-voiced Kū.

Kū-moku-hāli'i. A god of forests and canoe makers; his wife was Lea. *Lit.*, Kū island spreader.

Kumu-hea. A god of cutworms, with caterpillar *(hē, 'enuhe, pe-'elua)* and sea cucumber *(loli)* forms. A son of Kū, he married a girl from Pu'u-'enuhe (caterpillar hill), Ka'ū, Hawaii, but was seen only at night. He fed her sweet-potato greens, his own food. She wasted away on this diet, and the father, Kū, finally removed Kumu-hea's ability to assume human shape. His descendents do not eat *loli* nor destroy caterpillars. (Handy and Pukui, pp. 37, 126.) Perhaps from *kumu-hē* (caterpillar source).

Kumu-honua. An alleged mythical ancestor twenty generations before Wākea; also called Huli-honua. (RC 433.) *Lit.*, land source.

Kumu-kahi. 1. *'Aumakua* of plovers *(kōlea).* On his way back from Kahiki, apparently with Kila, he stopped at the easternmost point in Hawaii, which now bears his name and where he is represented by a red stone. Two of his wives, also in

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the form of stones, manipulated the seasons by pushing the sun back and forth between them. (HM 119.) 2. The favorite younger brother of Kama-lālā-walu; the two were from Kumu-kahi, Hawaii, or near there (For. Sel. 250–251). *Lit.*, first source.

Kū-nui-ākea. The head of all the Kū gods, a "national god." Heiaus were erected to him in times of crisis, especially war. He was an unseen god living in the highest heavens. His visible symbols were Kū-kā'ili-moku, Kū-ho'one'e-nu'u, Kū-ke-olo'ewa, and Kū-ka-lani-ehu. He was represented on heiaus by blocks of freshly-cut *'ōhi'a* wood (HM 26). *Lit.*, Kū [of] wide expanse.

Ku-'ōhi'a-Laka. See *Laka*, 2. He was the father of Hiku-i-ka-nahele.

Kūpā-'ai-ke'e. A god of canoe makers worshiped as the inventor of the adze. In one story he was banished with other gods by Pele for trying to save Lohi'au from death by fire (HM 176–177). *Lit.*, adze eating crookedness.

Kū-pulupulu. A god of forest and canoe makers; also called Kū-pulupulu-i-ka-nahele (Kū kindling in the forest).

Kū-'ula-kai. The god of fishermen, husband of Hina-puku-i'a, and father of 'Ai'ai. He lived at Alea-mai on East Maui and built the first fish pond. He gave magic objects to 'Ai'ai and instructed him to establish fishing stations *(ko'a)* and shrines *(kū'ula)* (HM 19). All fishermen's stone images and heiaus were named for him *(kū'ula)* and were taboo. *Lit.*, red [or sacred] Kū [of the] sea. [Red was taboo to Kū-'ula, and persons wearing red might not approach a fishing shrine.]

Kū-waha-ilo. A sorcery god, man eater, introducer of human sacrifice, and a conductor of souls; husband of Haumea and father of Pele (HM 29–30). He had many forms: human, *mo'o*, caterpillar, blood stream, and others. Some believe he ate the souls of men, while Ka-'ōnohi-o-ka-lā conducted them to him (HM 110). Other names are Milu and Ka-hanu-o-'awa (the breath of sourness). *Lit.*, maggot-mouthed Kū [he ate a man infested with maggots].

L

La'a-hana. Patron goddess of tapa makers and daughter of Maikohā. (Malo 82.) *Lit.*, work dedicated.

La'a-mai-Kahiki. An early immigrant brought from Kahiki by Kila. He introduced image worship in the form of an image called Lono-i-ka-'ou-ali'i (HM 359). *Lit.*, sacredness from afar.

La'a-maomao. A goddess of winds and the mother of Pāka'a, to whom she gave a calabash containing the bones of her mother; the winds could be controlled by chanting the names of the winds. *Lit.*, distant sacredness.

Laenihi. Sister of the antihero Hale-mano, who often assumed the form of the fish of the same name and once that of a chicken. She found Hale-mano's sweetheart for him, and twice brought him back to life after he had died of love sickness. (For. Sel. 250–273.)

Lā'ie-i-ka-wai. The heroine of the romance of the same name called "the masterpiece of Hawaiian romantic fiction" (HM 534). Lā'ie was hidden at birth in a pool at Lā'ie, Oahu, and later reared in a sacred house of yellow feathers at Pali-uli, a mythical paradise on Hawaii. 'Aiwhoi-kūpua of Kauai vainly wooed her. She adopted his *maile* sisters. They found her a god husband who lived in the sun—Ka-'ōnohi-o-ka-lā (the eyeball of the sun)—but he was unfaithful. Lā'ie was worshiped as *ka wahine o ka li'ulā*, the lady of the twilight. Using traditional motifs, Hale-'ole (in Beckwith, 1919) wrote this long story in imitation of European romances. *Lit.*, *'ie* leaf in the water. See *Ka-'ōnohi-o-ka-lā; Maile; Waka.*

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Laka. 1. Goddess of the hula, *maile, ʻieʻie,* and other forest plants (UL 24), often identified with Kapo-ʻula-kīnaʻu. See *Maile.* 2. A hero whose log, which was felled for a canoe, was found growing upright the following morning. 3. A god worshiped by canoe makers; also known as Kū-ʻōhiʻa-Laka (upright *ʻōhiʻa* tree Laka). (Malo 82.)

Lani-kāula. A *moʻo*-slaying prophet *(kāula)* who lived at the *kukui* grove of the same name, East Molokai, celebrated in the song *Molokaʻi Nui a Hina (ʻO kuʻu pua kukui, aia i Lani-kāula,* my *kukui* flower is at Lani-kāula). Another song concerning Lani-kāula is quoted by Emerson (UL 130): *Māhana lua nā kukui a Lani-kāula, He kāula nō Kāne,* torch lights at Lani-kāula are double, a prophet for Kāne. (RC 57.) *Lit.,* prophet royalty.

Lau-kapalili. A variant name for Makani-ke-oe, wind god of love, who controlled plants and could assume the form of trees. *Lit.,* trembling leaf.

Lea. Goddess of canoe makers, wife of Kū-moku-hāliʻi, and sister of Hina-puku-ʻai, who sometimes assumed her form. Both sisters took the form of an *ʻelepaio* flycatcher to help canoe makers choose proper logs (see *Hina-puku-ʻai*). She was also called Hina-kū-waʻa (canoe upright) and Laea. (Malo 82, 133.)

Lilinoe. A goddess of the mists and younger sister of the more famous Poli-ʻahu. A common female name today. *Lit.,* mists.

Līloa. Father of ʻUmi. (For. Sel. 114–125.)

Lima-loa. A god of mirages on Kauai (of houses, fires, ovens, etc.) and guardian of the sea. As a luckless human, he asked Kama-puaʻa, the pig man (here in human form), to help him court Kāne-ikeʻs pretty daughters; instead, Kama got them for himself (For. Sel. 226–231). *Lit.,* long arm.

Lohiʻau. Pele's dream sweetheart fetched by Hiʻiaka-i-ka-poli-o-Pele from Kauai. In some accounts he is destroyed by Pele after reaching Kī-lau-ea because of her jealousy at seeing him embrace Hiʻiaka. *Lit.,* tardy [he is an antihero].

Lō-lupe. A Maui demigod, also called Ololupe, in the form of a stingray or kite *(lupe)* invoked in rites for resuscitation. He consigned to death those speaking ill of a chief and led the souls of righteous persons to safety (Malo 105). At the death of a ruling chief, priests of Lō-lupe detected the sorcerer who had caused the chief's death. Kites could not be flown about houses, but only in prescribed open fields, lest famine result.

Lono. One of the four great gods, the last to come from Kahiki, considered a god of clouds, winds, the sea, agriculture, and fertility. He had also the form of the pig man, Kama-puaʻa. He was the patron of the annual harvest *makahiki* festivals, and his image (Lono-makua) was carried on tax-collecting circuits of the main islands. Some fifty Lono gods were worshiped (HM 81).

Lono-i-ka-makahiki. 1. The god of the annual fall harvest *makahiki* circuit of the islands when taxes were collected. He was symbolized by a tapa banner suspended on a mast with a tiny carving of a human head at the top. 2. A younger son of Keawe-nui-a-ʻUmi who became chief of Hawaii Island and defeated the invading forces of Kama-lālā-walu of Maui. He was also famous as a debater *(hoʻopāpā)* and *moko-moko* fighter. (HM 392–394, For. 4:256–363, RC 47–63.)

Lono-i-ka-ʻou-aliʻi. An image god taken by Laʻa-mai-Kahiki from Raʻi-ātea, Society Islands, to Wai-lua, Kauai. (HM 497.) Upon the request of the demigod Māui he lengthened the night so that Māui might kill Peʻapeʻa-maka-walu (eight-eyed Peʻapeʻa). His taboos were the *kapu lama* (torch taboo) and the

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kapu loulu (loulu palm taboo). *Lit.*, Lono at the chiefly supremacy.

Lono-i-ke-aweawe-aloha. Love-making god, a god of mercy. Kama ordered him to make love to Pele's brothers so that they would stop pelting him with Pele's fires (For. Sel. 222–223). He miraculously taught Makali'i all of Kama-pua'a's name chants in order to appease his wrath (For. Sel. 238–239). He was an uncle of Pele's and was also known as Lono-aweawe-iki-aloha. *Lit.*, Lono [with] small streaks of affection.

Lono-ka-'eho. An eight-headed chief from Kahiki (afar) who pierced the cliff at Kāne-hoa-lani, Kua-loa, Oahu, and severed Ka-huku from Kahipa. He was killed by Kama-pua'a, who called on his plant bodies to entangle the eight stone foreheads of Lono-ka-'eho. (HM 205.) *Lit.*, Lono the stone.

Lono-maka-ihe. A god of spear throwers. *Lit.*, spear point Lono.

Lono-makua. An uncle of Pele's, who brought fire at her command (For. Sel. 224–225). He kept the sacred fire of the underworld under his armpit (Handy and Pukui, p. 31). The *makahiki* image (see *Lono*) bore his name. *Lit.*, elder Lono.

Lono-pūhā. A god of healing. See *Ka-maka-nui-'aha'ilona. Lit.*, abscess Lono.

M

Maikohā. A deified hairy man who became god of tapa makers. From his grave at Kau-pō, Maui, grew the first *wauke* plant (HM 99). In another version Maikohā lived in Nu'uanu.

Maile. Four sweet-scented sisters with human and plant forms: Maile-ha'i-wale (brittle *maile*), Maile-kaluhea (fragrant *maile*), Maile-lau-li'i (small-leaved *maile*), Maile-pāhaka (Laie 454–455). They appear in numerous legends, in the most famous as guardians of Lā'ie-i-ka-wai and her house thatched with bird feathers in legendary Pali-uli. Fragrance had supernatural power and was associated with gods (HM 531), royalty, and religion, especially for worshipers of Laka, the hula goddess: *Ua kū ka maile a Laka ā i mua, ua lū ka hua o ka maile* (UL 32), Laka's *maile* stands first, *maile's* seeds are scattered [hula pupils are inspired by *maile*]. See *Ka-hala-o-māpuana; Lā'ie-i-ka-wai.*

Ma'i-ola. A god of healing (Malo 82) who was said to occupy certain trees, the wood of which counteracted the noxious effects of poison from the *kālai-pāhoa* wood. *Lit.*, cured sickness.

Maka-kū-koa'e. A god who induced palsy and insanity: the insane jumped over cliffs where tropic birds flew *(pali lele koa'e).* He was invoked by sorcerers desiring the death of an enemy. (Emerson in Malo 103.) *Lit.*, eye set on tropic bird.

Makali'i. A chief of Waimea, Kauai, father-in-law of Mano-ka-lani-pō, and famous as an agriculturalist. A month and the summer season collectively were named for him. During the *makahiki* festivals food plants were symbolically dropped from his net. (HM 366–367.) Several times Kama-pua'a killed all of Chief 'Olopana's men except Makali'i, who as the sole survivor took the news to 'Olopana. Later, when Makali'i had become chief of Kauai, he was frightened by Kama-pua'a's long chant of his victories; he then chanted Kama's name songs, and so his life was spared, but he was sent away to live in the mountains. (For. Sel. 198–203, 230–239.) In one account (For. 5:364–365), the gods Kāne and Kanaloa sent messengers up *(i luna)* to ask Makali'i whether Ka-ulu, a noisy kava drinker, was man or god. Later Makali'i gave his nets to Ka-ulu so that he might entangle and kill Haumea. His name is given to the Pleiades. By some he was considered a navigator.

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Makani-ke-oe. A wind god who could make plants grow and could take the form of a tree. A branch from his tree form might serve as a love charm, but the practice was considered dangerous because of pursuing voices and visions. (HM 93.) A variant name was Kapua'i-'aiā (wicked footprint). *Lit.*, wind [of] the trailing whistling.

Makua-'aihue. A god worshiped by thieves. (Malo 82.) *Lit.*, thieving elder.

Mālei. Guardian of parrotfish *(uhu)* and all red and speckled fish from Maka-pu'u to Hanauma, Oahu. Fishermen placed *līpoa* seaweed on her altars with prayers for successful fishing.

Mano-ka-lani-pō. A Kauai chief, husband of Nae [or Na'e]-kapu-lani (the daughter of Makali'i), and an ancestor of Ka-welo. Kauai is referred to poetically as *Kaua'i o Mano-ka-lani-pō.* (HM 141, 366.) *Lit.*, many gods [of] heaven.

Māui. The famous trickster demigod known elsewhere in Polynesia as Māui-tikitiki. According to most of the stories, his birth was mysterious; Akalana, however, was his father. His many adventures include pushing up the sky; getting fire from a mudhen (see *Ka-'alae-nui-a-Hina*); fishing up islands; snaring the sun at Hale-a-ka-lā, Maui, in order to lengthen the day and thus permit his mother, Hina, to dry her tapa. He attempted vainly to draw the islands together near Ka-'ena Point (see *Moano-nui-ka-lehua*). The most exhaustive treatment of the Maui myths is by Luomala (1949). Although associated with the island of Maui, the god's name contains a long *ā*. See *Hina-'ōpū-hala-ko'a; Lono-i-ka-'ou-ali'i; Pī-moe.*

Mauli-ola. A god of health. (Emerson in Malo 109.) *Lit.*, breath of life.

Milu. A chief who was banished to the underworld because of his sins. There he became the ruler and the underworld was named for him. In some accounts, Milu was a chief at Wai-pi'o, Hawaii, succeeding Wākea. Entrances to Milu were at Ka-haku-loa, Maui, and Moana-lua, Oahu. In an Orpheus-like story, Hiku went to Milu to bring back his wife, Kāwelu, who had strangled herself in the belief that she was unloved (Emerson in Malo 106). In popular language, going to Milu was a phrase for death (For. Sel. 90–91). Milu enjoyed such games as *kilu, kōnane,* and *lele koali.* See *Kū-waha-ilo.*

Moano-nui-ka-lehua. A goddess who came with Pele from Kahiki and lived in Ka-'ie'ie Channel between Kauai and Oahu. She had two forms: one of a woman as beautiful as a *lehua* tree laden with blossoms, the other of a red *moano* fish. When Māui tried to draw the islands together, Moano and others snagged his hook into a rock (Pōhaku-o-Kaua'i) which was then pulled to Ka-'ena Point. Māui caught Moano's fish body and laid it on a shrine. Her spirit returned to Kahiki, but it returned later to Kauai, Oahu, and finally to 'Ōla'a, Hawaii. *Lit.*, great goatfish, the *lehua* blossom.

Mo'i-keha. The son of a migrant from Kahiki and the father of Kila. (HM 352–355.) *Lit.*, remain [on] heights.

Mo'o-i-nanea. The matriarch of all *mo'o* gods and goddesses. She brought countless hordes of them from a mythical land, Ke-'alohi-lani, to Oahu. They marched two-by-two to Wao-lani in upper Nu'u-anu, Honolulu. When the first reached Kapūkakī (Red Hill) the last were still at Wai-a-lua. For a time Mo'o-i-nanea lived at Pu'u-nui, Honolulu, in a pit of clay that was later filled to prevent animals from falling in. She is said to have made a mythical pool, Kū-lani-hāko'i (agitated heaven that stands) in the sky land, Ke-'alohi-lani. *Lit.*, relaxed supernatural. She was also known as Ka-mo'o-'ī-nanea. See *'Au-kele-nui-a-Iku; Ke-ao-melemele.*

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N

Nā-maka-o-Kahaʻi. An older sister of Pele said to have been born from the breasts of Haumea (HM 171). Because of a quarrel with Nā-maka-o-Kahaʻi, Pele migrated with her family to Hawaii. Nā-maka came also and brought the *kaunaʻoa* dodder to Mānā, and the *pahapaha* seaweed lei to Poli-hale, Kauai. The shrine there was called Ka-lani-kele-i-ke-kai (the royal chief sailing on the sea). At Ka-lani-puʻu, Nā-wiliwili, Kauai, she planted the *ʻawa-papa* kava and the rough-skinned banana *(maiʻa ʻili pakapaka)*. She fought Pele on Maui; Pele escaped with her life, but left some of her bones at Nā-iwi-o-Pele (the bones of Pele) near Hāna (PH xiv). She also is said to have married ʻAu-kele-nui-a-Iku. *Lit.*, the eyes of Kahaʻi [a chief found in many places in East Polynesia and called "the epitome of all that a Polynesian aristocrat should be in appearance, mana, deeds, and character" (Luomala, 1955, p. 139)].

Nānā-hoa. A Molokai man, a sex symbol, who abused his wife. Both turned into phallic rocks. *Lit.*, behold companion.

Nīheu. Trickster demigod, younger brother of Kana, described as *kolohe* (mischievous) and *maka kaha* (mean-eyed) (PH 114).

Niolopua. God of sleep. See the Dictionary.

Niu-loa-hiki. A *kupua* with three forms: man, eel *(puhi-kāpā)*, and coconut *(niu)*. *Lit.*, far-going coconut [in his tree form, he was the pathway to a mythical island of the same name to which persons keeping the taboos might go after death (HM 67–68, 478)].

Nuʻa-kea. A goddess of lactation, called on to help nursing mothers and to wean infants. She was also called the wife of Ke-olo-ʻewa, a ruling chief of Molokai (HM 32). *Lit.*, white heap.

O

ʻOlopana. 1. An Oahu chief, and uncle of Kama-puaʻa. When Kama stole his chickens, ʻOlopana repeatedly sent hundreds of men to catch him; but each time Kama's grandmother, Ka-maunu-a-Niho, sang Kama's name songs, and Kama's teeth cut down and killed the men carrying him on a stretcher. (For. Sel. 196–205.) See *Kama-puaʻa; Makali'i.* 2. A famous chief at Wai-piʻo, Hawaii, the brother of Haʻina-kolo and father of Luʻukia and Kāwelu.

ʻŌpelu-nui-kau-haʻalilo. A god of thieves and medical practitioners. A son of Pele by Kama-puaʻa (HM 206–207). *Lit.*, great *ʻopelu* fish placed far away.

P

Paʻao. A priest from Tahiti who landed at Puna, Hawaii. He built the heiau Moʻo-kini at Hawaii, and is said to have introduced human sacrifice, walled heiaus, red-feather girdles as a sign of rank, taboo songs, the prostrating taboo, and the feather god Kāʻili (HM 370). He made a return trip to Kahiki.

Pahulu. Considered by some a Lanai sorcery goddess; her family of ghosts was killed off by the Molokai prophet Lani-kāula, or by the mischievous Ka-ulu-lāʻau (HM 108, 110). Others consider Pahulu a god whose soul enchanted certain fish (especially goatfish, *weke*), causing nightmares to those who ate the fish, especially on Lanai (see the Dictionary). *Lit.*, nightmare.

Pāka'a. The son of the head steward of Ke-awe-nui-a-ʻUmi and of Laʻa-maomao. Because of jealousy, Pāka'a was banished to Molokai where he taught his young son, Kū-a-Pāka'a (Kū child of Pāka'a), the wind chants. In one story young Kū called out more than one hundred wind names for various Hawaiian islands, including twelve for the single valley of Hālawa, Molokai (For. 5:92–103). *Lit.*, peeling [according to Fornander

Images from Hawaiian Dictionary: Pukui & Elbert 1971 edition.

(5:74–75), Pākaʻa was so named because the skin of his master, Ke-awe-nui-a-ʻUmi, was peeling due to excessive drinking of kava].

Palila. A *kupua* hero of Kauai born as a cord, thrown out, and rescued by his grandmother, Hina. He felled a forest of trees with a single stroke, forming a hole at Wai-hohonu (deep water), Kauai. He vaulted with his club from Kauai to the shoulder of an Oahu giant, Olo-mana (forked hill), and cut him in two: one side became Mahi-nui (great champion) by the sea; the peak Olo-mana remains today. He slew a terrorist, Kama-i-ka-āhui (tie the bunch), at Wai-pahu, Oahu. Later he killed warriors of Hāmākua and became the ruling chief of Hilo. (HM 414–415.)

Pāʻoa. The great friend of Pele's lover, Lohiʻau. When Lohiʻau was restored to life by Hiʻiaka at Haʻena, Kauai, a messenger was sent to tell Pāʻoa, on a trip to Niihau. (PH 153–154.) After Lohiʻau was killed by Pele, his spirit summoned Pāʻoa to Kī-lau-ea, where he met Pele and her sisters, succumbed, and spent three days with Pele (PH 215–234). Pāʻoa bears the same name as Pele's divining rod with which she tested the suitability of Nihoa, and various places on Oahu and Maui, for her excavations (PH x–xii).

Papa. Probably the same as Haumea, and like Haumea, considered symbolic of the female principle. Commonly cited as the wife of Wākea. *Lit.,* flat surface.

Pele. The volcano goddess born as a flame in the mouth of Haumea. Epithets coupled with her name include Honua-mea (reddish earth), Ka-wahine-ʻai-honua (the earth eating woman), Ka-wahine-o-ka-lua (the woman of the pit), and, rarely, Ka-wahine-o-ka-ʻaʻahu-keʻokeʻo (the woman with the white garment). Countless stories attribute rocks and land forms to Pele's wrath. Before settling at Kī-lau-ea, she dug craters now extinct—Diamond Head, Punch Bowl, Koko Crater, Salt Lake, Hale-a-ka-lā, and many others. She appeared at different times as fire, a wrinkled hag, a child, and a beautiful girl. She is sometimes called a *malihini* who came from Kahiki. See *Hiʻiaka-i-ka-poli-o-Pele; Kama-pua'a.*

Piʻi-kea. See **Piʻi-lani.**

Piʻi-lani. A Maui chief celebrated in the poetic phrase *nā hono a Piʻi-lani,* referring to six bays ruled by him beginning with *Hono-* (Honokahua, Honokeana, Honokōhau, Honokōwai, Honolua, Hononana). He ruled also the parts of Molokai, Lanai, and Kahoolawe seen from these bays. His daughter Piʻi-kea (from *piʻi ke ea,* the life ascends) married ʻUmi (For. Sel. 154–159). *Lit.,* ascent [to] heaven.

Pikoi-a-ka-ʻalalā. A demigod born at Wai-lua, Kauai, of a crow *(ʻalalā)* father, and with rat *(ʻiole)* and bat *(ʻōpeʻapeʻa)* sisters. He was carried out to sea and to Kou (Honolulu) where he won contests in rat-shooting and in riddling. He sometimes appeared as a rat. *Lit.,* Pikoi son of the crow.

Pīmoe. A demigod with an *ulua* fish form that was hooked by Māui in his efforts to unite the islands. Maui warned his older brothers, who were with him in the canoe, not to look back. But they did and saw a canoe bailer (kā) which they placed in the canoe. It changed into a beautiful woman, Hina-(i)-ke-kā. While they struggled to embrace her, the fish slipped away.

Poli-ʻahu. The beautiful snow goddess of Mauna-kea, Hawaii, who sometimes quenched Pele's fires. She married ʻAi-wohi-kupua, who took her in a great cortege to Kauai. A jealous rival, Hina of Hāna, Maui, who had won ʻAi-wohi in a *kōnane* game, went to Kauai and seized him. Poli-ʻahu enveloped the lovers in alternate waves of heat and cold until they separated. She then retired to her cold home. (HM 222.) In another version (*Ka Nupe-*

Images from Hawaiian Dictionary: Pukui & Elbert 1971 edition.

pa Kuokoa, November 8, 1884), she stole for a time Ka-hānai-a-ke-akua (the foster child of the god), a son of the god Kāne, from his sister wife, but eventually she lost him. In spite of her beauty and powers, she was always the loser. *Lit.,* clothed bosom [referring to the snow on Mauna Kea].

Pua. A Molokai sorcery goddess of possession with human and mudhen *(ʻalae)* forms. It was believed that if an *ʻalae* flew over a house crying at night, trouble would follow. *Lit.,* rising [as smoke].

Pueo-kahi. An owl god of Hāna, Maui, who married Pele's older sister, Kapo-ʻula-kīnaʻu, after appearing to her in a dream for seven consecutive nights. Later she married Pueo-kahi's younger brother, Pua-nui (large flower), and lived with him at Wai-lua Iki, Maui. A ship was named Pueo-kahi. A well-known song, *No ka Pueo-kahi,* refers to the ship. *Lit.,* single owl.

Puna-ʻai-koaʻe. A supernatural man with a tropic bird *(koaʻe)* form who lived at Pū-ʻula, Puna, Hawaii, near the place called Koaʻe (which may be named for him). As a tropic bird he often flew to Pali-kapu-o-Ka-moho-aliʻi (sacred cliff of Ka-moho-aliʻi) at Kī-lau-ea and hovered there (this is why so many tropic birds are seen there today). While surfing as a man near Lāʻie, Oahu, he was enticed onto the surfboard of a beautiful *moʻo* woman, Ka-lama-i-nuʻu (the torch on high), then taken to Ka-ʻena Point, and finally over the mountains to a cave. Several months later he escaped. (HM 194–195.) He was killed in his sleep in upper Ka-lihi, Oahu, but a new wife, Haumea, took his body, and the two disappeared into a breadfruit tree and escaped (HM 282). Later he was Pele's lover. *Lit.,* Puna ruled by tropic bird.

Punia. A son of Hina at Kohala, Hawaii. Punia tricked sharks that were guarding a lobster cave by throwing stones into the water. The sharks, thinking he had jumped in, pounced upon this spot, leaving the way clear for Punia to catch lobsters. The sharks quarreled, accusing each other of helping Punia, and they killed one another until only the chief shark was left. This shark swallowed Punia whole. He lived in the shark for ten days, scraping meat off the inside and cooking it. The shark weakened and took him ashore, where people released him and he emerged bald-headed. (For. Sel. 6–17, HM 443.)

U

Uli. Called by Emerson (PH 146) the arch-goddess of sorcery, she was invoked by Hiʻiaka in her prayers of resuscitation for Lohiʻau (PH 144–147). See the Dictionary.

ʻUmi. Probably the most famous of early chiefs, dated by Fornander (6:324) as thirteen generations before Ka-lā-kaua. Allowing twenty-five years to a generation, this would place ʻUmi's time at about A.D. 1550. Beckwith (HM 391) calls the ʻUmi legend "one of the most popular of all Hawaiian prose sagas of heroes, embellished as it is with many stock episodes but still preserving the thread of historical accuracy. ʻUmi is still famed as a farmer and fisherman. . . . He kept up the worship of the gods and magnified the practice of human sacrifice." ʻUmi was conceived by Līloa on his travels. He left recognition tokens, which ʻUmi later took to Līloa. The hostile, oppressive older brother, Hākau, with the conniving of a *kahuna,* was stoned to death, and ʻUmi left his incognito poverty to become ruling chief. (For. Sel. 114=177.)

W

Wahine-ʻōmaʻo. The companion of Hiʻiaka-i-ka-poli-o-Pele on her trip to Kauaʻi to fetch Lohiʻau for Pele. *Lit.,* green woman.

Images from Hawaiian Dictionary: Pukui & Elbert 1971 edition.

Waia. A son of Hā-loa noted for corruption and sin. *Lit.*, dishonor. See the Dictionary; Malo 244–246.

Waka. A *moʻo* guardian in many stories. She had *moʻo*, human, spider, and eel forms. As guardian of Lāʻie-i-ka-wai in Pali-uli, she prepared for her a house thatched with feathers (HM 526, 529). As guardian of Hina-ke-kā, or equated with her, she floated as a gourd in the sea and was taken into Wākea's canoe (HM 219).

Wākea. The ancestor of all Hawaiians; according to Hawaiian tradition, a man rather than a god (HM 294). See *Haumea; Hoʻohoku-ka-lani; Papa; Waka.* Probably *lit.*, expanse.

Images from Hawaiian Dictionary: Pukui & Elbert 1971 edition.

‘ai‘ai

Fornander: Guttenberg Project
https://www.gutenberg.org/cache/epub/72686/pg72686-images.html#ch3.15

Legend of Aiai.	Kaao no Aiai.
Kuula was the father and Hina was the mother of Aiai. They lived in Niolopa,[1] Nuuanu. Kuula and his wife were great fisher folks, and they had in their possession a pearl fish-hook of great value[2] called Kahuoi. This pearl fish-hook was in the keeping of a bird called Kamanuwai and it was kept at Kaumakapili.[3] This pearl fish-hook was so enticing that every time Kuula went out for aku, outside of Mamala,[4] upon seeing the hook they would jump into the canoes of their own accord. This fish was the food which this bird lived on.[556]	O Kuula ka makuakane o Hina ka makuahine, o Aiai ke keiki, o Niolopa i Nuuanu ka aina. He mau lawaia o Kuula me kana wahine o Hina, na laua ka pa ai, o Kahuoi ka inoa. O ka manu, o Kamanuwai, ke kiai o ua pa nei o Kahuoi; o kahi e waiho ai o ua pa nei o Kaumakapili; he pa ai o Kahuoi. Ke holo o Kuula i ka hi aku i waho o Mamala, na ke aku no e pii a e komo na waa, a o ka ai no hoi ia a ua manu nei o ka ia.[557]
While Kuula was out for aku one day, outside of Mamala, Kipapalaulu the king of Honolulu, also went out fishing; and when he came near the place where Kuula[5] was fishing, he saw the aku jumping into the canoes of Kuula of their own accord. Upon seeing this he made up his mind to steal this fish-hook, Kahuoi, which in due time was carried out. This act not only deprived Kuula of his favorite hook, but the bird also hungered from loss of its food. Through this seizure of the pearl hook by Kipapalaulu the bird went without any food, it would fly on its roosting place and go to sleep. It was because the bird, Kamanuwai, closed its eyes from hunger was the reason why the place where it lived was called Kaumakapili,[6] and the place is so called to this day.	I kekahi holo ana a Kuula i ka hi aku, i waho o Mamala, holo aku o Kipapalaulu, ke ’lii o Honolulu i ka lawaia, ike oia i ka pii o ke aku i na waa o Kuula, lawe aihue oia i ka pa, ia Kahuoi, lilo iaia, nele o Kuula i ka pa, a pololi no hoi ka manu i ka ai ole. Ma keia lilo ana o ka pa, ia Kipapalaulu, nele iho la ka manu i ka ia ole e ai ai. Nolaila, kapaia o Kaumakapili i ka pili o na maka o ka manu o Kamanuwai, a hiki i keia la. Nolaila, kela inoa o Kaumakapili.
Some time after this Hina conceived and in due time gave birth to a male child, who was called Aiai. At the birth of the child the parents threw it into the stream just below Kaumakapili. The water carried the child to a rock called Nahakaipuami, just below the Haaliliamanu bridge, where it is seen to this day (of writing), where it floated. Kipapalaulu was at this time living	Hapai o Hina, a hanau he keiki kane o Aiai, kiola iho la laua i loko o ka muliwai e waiho la ma lalo o Kaumakapili, lawe ae la ka wai a hiki i ka uapo a Hooliliamanu makai iho. Aia ilaila he pohaku o Nahakaipuami kona inoa, e waiho nei a hiki i keia la, maluna o ia pohaku o Aiai i lana ai. Ma Kapuukolo na hale o Kipapalaulu e ku ana, me kana

Images from Hawaiian Dictionary: Pukui & Elbert 1971 edition.

at Kapuukolo,[7] where his palace was situated, with his daughter, Kauaelemimo by name. One day at noon she went in bathing with her maids and discovered Aiai by a large rock. Kauaelemimo took the child as her own and brought it up.	kaikamahine, o Kauaelemimo ka inoa. I ke awakea, hele o Kauaelemimo e auau me kona mau wahine, loaa iho la o Aiai e waiho ana, lawe ae la o Kauaelemimo i keiki nana, a hanai iho la.
When Aiai grew into manhood he was very handsome; so Kauaelemimo took him to be her husband. After a while she conceived a child and she began to have a longing for some fish; so Aiai went out rod fishing along the coast and after catching a few took the fish home and gave them to his wife. After the lapse of some twenty or thirty days, Kauaelemimo had a longing for aku; so she told Aiai to go out aku fishing. Aiai upon hearing his wife's request asked her to go to her father, Kipapalaulu and ask him for a pearl fish-hook. The wife consented to this and went to her father. Upon coming in her father's presence, he asked her: "What is it you want?" "I have come for a pearl fish-hook for my husband." "Yes, here is a pearl fish-hook." Kauaelemimo took it and returned to her husband. When Aiai saw the fish-hook, he said: "This pearl fish-hook is worthless, the fish will not bite it; it will weary one's body for nothing." The wife then asked him: "Where can I get another pearl fish-hook then?" Aiai replied: "You go to your father and tell him there is a pearl fish-hook that will enrich the fishermen. It is in the fishermen's calabash of fishing utensils." By this the husband wished to get possession of the pearl fish-hook Kahuoi which had been stolen from his father by Kipapalaulu.	A nui o Aiai, he keiki maikai loa ke nana aku, lawe ae la no o Kauaelemimo i kane nana, a moe iho la. A hapai o Kauaelemimo, ono iho la ia i ka ia, hele aku la o Aiai i ke kamakoi ma kela wahi i Halekuke, a loaa na ia hoi mai la ai ka wahine. A hala he mau anahulu, ono o Kauaelemimo i ke aku, olelo aku ia Aiai, e holo i ka hi aku; olelo mai o Aiai: "O hele i pa i ko makuakane ia Kipapalaulu." Ae aku ka wahine, hele aku la ia a hiki i mua o Kipapalaulu. Ninau mai o Kipapalaulu: "Heaha kau?" "I hele mai nei au i pa na kuu kane." "Ae, he pa, eia ka pa." Hoi aku la ka wahine a hiki, haawi aku la i ka pa ia Aiai. Olelo mai o Aiai: "Aohe loaa a keia pa; he pa ai ole, hoeha kino i keia pa." A olelo mai ka wahine: "A auhea la auanei ka pa?" I aku o Aiai: "O hele a ko makuakane olelo aku, he pa no, aole e nele ka lawaia i ka pa, aia iloko o ka ipu holoholona a ka lawaia." O ko Aiai manao ma keia olelo i ka wahine, i loaa ka pa o Kahuoi, a kona makuakane, i aihue ia ai e Kipapalaulu.
Upon coming to her father she asked for another pearl fish-hook. Kipapalaulu refused, saying: "There is none left to give; that was the last pearl fish-hook I had which I gave you." Kauaelemimo said: "Aiai told me, you had another one; it is in the fishermen's calabash of fishing utensils." "Yes, certainly there is one. I now remember it for the first time." The calabash was then brought to the king and	A hiki ke kaikamahine i mua o Kipapalaulu, nonoi aku i pa e haawi hou mai, hoole mai o Kipapalaulu: "Aohe pa i koe; o ka pau ae la no ia o na pa." I aku o Kauaelemimo: "Ka! Olelo mai nei o Aiai, he pa no, aia ka iloko o ka ipu holoholona a ka lawaia." "Ae, he pa io, akahi au a manao." Kiina aku la a lawe ia mai la, i nana iho ka hana, he pa. Lawe aku la ka wahine a mua o Aiai, lalau mai la o Aiai a

when he looked in it he found the hook which he gave to his daughter. The wife then returned with it to her husband. Aiai took it and said: “My days of poverty[8] are now [558]over since you have come back.” Aiai then said to his wife: “Go back again to your father and ask him for a canoe; not one of five or eight fathoms in length, but get one that is ten fathoms in length; that is the size of the canoe that I want from your father.” When Kauaelemimo arrived in the presence of her father, she asked for the canoe described by her husband. When the canoe ten fathoms in length was brought the father asked the daughter: “Who will be able to paddle this canoe?” “My husband will.” When Aiai heard the answer made by his wife, he took the canoe and set out with the bird, Kamanuwai, taking the pearl fish-hook, Kahuoi, along. When he arrived off of Mamala he took out the hook and began fishing. The aku began to come and jump into the canoe of their own accord until it was loaded down deep. The bird then eat some of the fish and was again restored to its former self. When Aiai came home his double canoe was loaded down deep with aku. Upon arriving in the presence of his wife he gave her all the fish, but the pearl fish-hook was taken by the bird, Kamanuwai, its guardian. This is the legend of Aiai.[555]

olelo iho la: “Ola na iwi ua hoi mai nei oe.”[559]
I aku o Aiai i ka wahine: “E hoi hou oe i waa no’u; aole ka waa elima anana ka loa, a e walu, o ka waa he umi anana ka loa. Oia ka waa au e olelo aku ai i ko makuakane.” A hiki ka wahine imua o Kipapalaulu, nonoi aku la i waa, a hiki i ka waa umi anana ka loa. Olelo mai ka makuakane: “Nawai e hoe e hiki ai keia waa?” “Na kuu kane no.” A lohe o Aiai i ka olelo a kana wahine kii aku la ia a lawe mai la i ka waa, holo aku la ia me ka manu, o Kamanuwai, a me ka pa o Kahuoi, a waho o Mamala, wehe ka pa a lawaia, na ke aku no i pii a komo ka waa, ai iho la ka manu a ola ae la. Hoi mai la o Aiai, ua piha na waa i ke aku, a hiki i mua o ka wahine, haawi aku la i ka ia, o ua pa nei lilo aku la ia Kamanuwai ke kiai. Pela ke kaao no Aiai.[558]

[1]That section of Nuuanu Valley in the neighborhood of Wyllie Street. ↑

[2]Its great value lay in the fact that it was specially attractive to the fish desired, the *aku*. ↑

[3]That section of Honolulu above Beretania Street, from Nuuanu to the stream, as it used to run. ↑

[4]*Mamala*, Honolulu harbor entrance. *Kou* was the harbor itself. ↑

[5]*Kuula* was deified upon his death at the cruel hands of *Hua* of Maui, according to tradition, that he became the god of fishermen to whom the *koas* around Oahu, Maui, and other islands are dedicated, and though these outward evidences of idolatrous practice have passed away, the inward

feeling of recognition of this god’s claim on their effort is still stronger among the old fishermen than they are willing to admit. ↑ [6]*Kaumakapili*, roosting with closed eyes. ↑ [7]*Kapuukolo*, from about the site of the present King Street market to River Street and the stream. ↑ [8]Another interpretation of the *ola na iwi* expression. ↑	